



THE LIBERATOR.

VOL. III.

WILLIAM LLOYD GARRISON AND ISAAC KNAPP, PUBLISHERS.

NO. 49.

BOSTON, MASSACHUSETTS.]

OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN, ALL MANKIND.

[SATURDAY, OCTOBER 19, 1833.

THE LIBERATOR
IS PUBLISHED WEEKLY,
AT NO. 11, MERCHANTS' HALL.

WM. LLOYD GARRISON, EDITOR.

TERMS.

Two Dollars per annum, payable in advance—
at the end of six months—\$2.50 at the expiration
of the year.

All letters and communications must be post-
ed. The rule is imperative, in order to shield us
from frequent impositions of our enemies. Those
therefore, who wish their letters to be taken out of the
Post Office by us, will be careful to pay their postage.

Agents who act for the Liberator are authorized
to receive subscriptions for the Abolitionist. For every
five subscribers obtained by them for either publica-
tion, (payment being secured,) a sixth copy will be al-
lowed. Agents are desired not to remit less than \$5
at one time, unless they pay the postage.

None but yearly subscribers will be received for the
Abolitionist—(terms \$1.00 in advance.)

[From the London Patriot.]
AMERICAN COLONIZATION
SOCIETY.

MR. GARRISON'S SECOND LECTURE.

Agreeable to adjournment, a meeting was held at the Rev. Thomas Price's Chapel, Devonshire square, on Tuesday evening, June 11, 1833, (JAMES CROPPER, Esq., of Liverpool, in the Chair,) at which

Mr. Wm. Lloyd Garrison, the Agent of the New-England Anti-Slavery Society, in

proceeding to complete his examination of the principles and measures of the American Colonization Society, observed, that on the

preceding evening he had shown, from the publications of the Colonization Society, that

that Society originated with those, who held a large portion of their fellow-creatures in worse than Egyptian bondage; that it was generally supported by them; and that it was under their entire control—that not one of its officers and managers had emancipated his slaves, and sent them to Liberia—that the Society regarded slave property equally sacred with any other—that it was solemnly pledged not to assail the system of slavery, or in any manner meddle with the question of negro emancipation—that its exclusive object was, to colonize the free people of color on the coast of Africa, or in some other place

that the Society was the active and bitter enemy of immediate abolition—that it maintained

that no slave ought to receive his liberty, except on condition of instant banishment from the country; and that it regarded all attempts to increase the number of free colored persons in the United States as unnecessary, premature, and dangerous. He (the Lecturer) had also shown that, since the organization of the Society, in 1816, the slave population of the United States had increased more than six hundred thousand, and been reduced less than 1,000 by the Society; that the Society, with all its resources, and its great popularity, had removed in sixteen years only the increase of a single fortnight; and that it had induced the enactment of laws, in nearly all the slave States, prohibiting the emancipation of the slaves in any other condition than that of expulsion from the southern territory.

From a dispassionate and careful investigation of the subject, he (Mr. G.) saw no reason to doubt, that if the Colonization Society had never been organized, instead of there being only 330,000 free people of color in the United States, there would now have been nearly double that number.

It now remained for him to show, that the Colonization Society was the apologist and friend of American slaveholders—that its tendency was to make the slave system secure and lucrative—that it was unanimously reproached by the free people of color—that it was nourished by fear, selfishness, and prejudice—and, finally, that its mode of civilizing and Christianizing Africa was preposterous and cruel.

Each of these charges was established by the Lecturer, in the most conclusive manner, at considerable length.

In answer to the inquiry—How does the Colonization Society tend to increase the value of American slaves? he replied, clearly thus—the value of property depends essentially upon its security. In proportion to the difficulty and hazard of retaining it, is its depreciation.

The residence of 200,000 free people of color in the slave States, puts in extreme jeopardy the existence of slavery, and renders more and more insecure property in slaves, amounting in value to more than £120,000,000. Their entire transportation, therefore, or any considerable diminution of their number, must tend directly to raise the value of this immense property.

Again—the drain opened by this Society

for the excess of increase of the slave popula-

tion beyond the occasions of profitable em-

ployment, is an admirable contrivance to in-

crease the value of the mass which remains

behind. In the Fifteenth Annual Report of

the Managers of this Society is the speech of

the Hon. Mr. Archer, of Virginia, in which he

says:—After the present class of free blacks

had been exhausted, by the operation of the

plan of the Society, others would be supplied

for its action, in the proportion of the excess of colored population it would be necessary to throw off, by the process of voluntary manumission or sale. This effect must result inevitably from the depreciating value of the slaves, ensuing their disproportionate multiplication. The depreciation would be relieved and retarded, at the same time, by the process. The two operations would aid reciprocally, and sustain each other, and both be in the highest degree beneficial. It was on the ground of interest, therefore, the most indisputable pecuniary interest, that he addressed himself to the people and legislatures of the slaveholding States. Here the object and tendency of the Society are frankly and comprehensively avowed.

Again—this drain puts a preservative check upon the rapid growth of the slave population, and is throwing the balance of physical power more and more heavily into the scale of oppression. It is obvious, then, that as the slaves rise in value, (either by removing their surplus population or the free blacks,) the more unwilling their masters will be to give them up, and the more strongly will the hand of avarice grasp them by the throat. As the power of the oppressor increases over his victims, the more proud and relentless will be his sway over them.

But how does the American Colonization Society injure the free colored population of the United States?

By inflaming and eternizing prejudice against their color.

By rendering the community less willing to give them employment, that they may be induced to remove to Liberia.

By maintaining that they can never be elevated, enlightened, or happy, in their native land, and thus crushing all their hopes of better days to come.

By discouraging every effort to lift them up from their low estate, in consequence of its detestable and constantly reiterated associations, that a physical distinction must make the effort abortive. The language held by the Managers (vide the Fifteenth Annual Report, pp. 16, 17,) is as follows:—'Causes, beyond the control of the human will, must prevent their ever rising to equality with the whites.' 'The Managers consider it clear that causes exist, and are operating, to prevent their improvement and elevation to any considerable extent as a class, in this country, which are fixed, not only beyond the control of the friends of humanity, but of any human power. Christianity cannot do for them here, what it will do for them in Africa. This is not the fault of the colored man, nor of the white man, nor of Christianity; but an ordination of Providence, and no more to be changed, than the laws of nature.' (!!!)

Lastly—By slandering them in the most cruel manner, representing them as nuisances, vagabonds, more degraded and miserable than the slaves, the wild stirrers up of sedition, &c. &c. [And yet these are the creatures to civilize and evangelize Africa!!]

As the exclusive object of the Colonization Society is, the removal of the free people of color, every one must naturally be anxious to learn in what estimation it is held by this unfortunate class. The Lecturer said he would read some of their sentiments, as expressed in multitude of public meetings within the last two years.

The CHAIRMAN.—When Mr. Garrison has finished this branch of the subject, I think it would be advisable to give the Rev. N. Paul, a free man of color, an opportunity of stating what he feels with regard to it.

Mr. GARRISON then proceeded, and read a great number of resolutions, which had been passed by the free people of color, in numerous cities and towns in the United States, all expressive of the deepest abhorrence of the Society, and of their unanimous determination never to migrate to Africa.

The Rev. N. PAUL then rose and said—

There is one circumstance that has struck my attention with peculiar force, and that is, the attempt which has been made by the Agent of the Colonization Society to throw public odium upon the character of Mr. Garrison. All

that I have to say is simply this—the name of William Lloyd Garrison stands identified with the liberties and privileges of the people of color in the United States. (Applause.)

It has been said that Mr. Garrison was convicted of libel, and was consequently thrown into prison. I might say that a greater than Wm. Lloyd Garrison was also said to have been convicted of libel. Our Lord and Saviour Jesus Christ himself was convicted of a libel before the Jewish Sanhedrim, and was condemned to death. I know that the missionaries in Jamaica have been imprisoned, and I know that there are others who have been convicted of libels. But it has only served to elevate them so much the higher in the estimation of every man who is contending for the equal rights and privileges of his fellow countrymen. It has been so in regard to Mr. Garrison. True it is, that he has been thrown into prison, and was confined there forty-nine days. Why was he cast there? It was because he had the boldness to come forward, and plead in the cause and on the be-

half of our suffering brethren in the United States of America. (Cheers.) And be it remembered, that although he has been in prison, yet Daniel's God was with him there, and Daniel's God has brought him out again. He has been in the furnace of affliction, but the form of the fourth has been with him, and the smell of the fire has not passed upon his garments. (Cheers.) He stands infinitely higher in the estimation of the colored people, and in the estimation of their friends, than any of those who come forward to vindicate the cause of the American Colonization Society. And let me say before this audience, that the name of William Lloyd Garrison will be cherished in the minds of the colored people, even down to the latest posterity, and when the names of those who are vindicating the cause of the Colonization Society will be cast into eternal oblivion, or will only be remembered that they may be cursed. (Applause.) In regard to the views which the colored people entertain relative to the Colonization Society. (I speak particularly of the free colored people,) I can do no more than confirm the sentiments which have been expressed by my worthy friend, who has addressed you. This Society has been in existence, I believe, for about seventeen years; and at the moment it was organized, the colored people came forward in body, and said to the Society—'We do not wish to go to Africa; we consider this as our home, as the land our nativity.' But it has been objected, that it was not the home of the colored man; on the contrary, that Africa was his home, and America the home of the white man. But we have asked our opponents, those who have thought fit to make the assertion,—What is it that has given to the white man a prior claim to the soil? (Cheers.) Was it because they went to the U. States of America, and, instead of inculcating the pure principles of the Gospel of Jesus Christ, they exerted their influence and their physical power in destroying the original inhabitants of the country? Was it because they found that they could not reduce the Indians to a state of servile bondage, and therefore almost exterminated them, and reduced them to a mere remnant? Has this given them a prior claim? If it has, we submit to them, and we say that they are entitled to credit for what they have done, and for what they are still striving to do, namely, to persecute and to drive them beyond the Mississippi. (Hear, hear, and cries of shame!) But if they contend that the struggle during the revolution, which separated that country from this, has given them a prior claim, we deny that claim, because in that struggle (Oh, be it remembered!) complexion was entirely out of the question (cheers); the black man was then considered as good as the white. We were all brethren—we were all kindred—we were bone of each other's bone, and flesh of each other's flesh. I may mention, in connection with this fact, that my father, who has now gone to a better world, shouldered his musket, went into the field of battle, and contended for the liberties of that country which the whites are now enjoying. (Applause.) He was not the only individual: but the colored people generally went forth to the combat. They felt that their interests were identified with those of the people generally, and they thought that they were fighting for the liberties of themselves and of their children. As, then, it was not the circumstance of the revolution, nor the effects of it, which has given to them a prior claim, I hold that I have as good a right to that country as any white man, whatever may be said to the reverse. (Cheers.) I care not about their declarations to the contrary; it is my country; it is the land that gave me birth; and I have as good a right to it as any other individual. In saying this, I only speak the sentiments of the people of color generally, throughout that country. They all imbibe the same sentiments, and they say to their white brethren—'Why is it that you wish to expel us, while you throw open the door to European emigrants? You say to the English, the Scotch, the Irish and the French, "Come here; here you may enjoy all the blessings which we, as a nation, enjoy." But the colored people must be expelled; and there is no reason that can be assigned for it, but the prejudice, the unhallowed prejudice, that rests in the bosom of the white man against his sable brethren. (Hear, hear.)

The ground that we have taken, in relation to our expulsion from that country, is simply this:—We say, in the first place, What have we done? Why must we go to Africa? Have we ever manifested any disposition to insubordination? Have we ever been your enemies in times of war? or have we stirred up insurrection? Have we, as a people, been guilty of any misconduct, or any crime? The reply is in the negative, and the only affirmative is, 'You are black men.' (Hear.) Here is the principle of the prejudice that operates against us. We ask, then, What is this prejudice? Is it a virtue? If it be a virtue, it ought to be cherished. Or is it a vice? If it be a vice, we call upon you to raise your voice against it, and endeavor to expel it as you would any other vice. (Hear, hear, and applause.) But, instead of aiming at the removal of that prejudice, they direct

their efforts against us who are its objects, and we must be expelled from the country. I have watched the progress of the American Colonization Society from its commencement; and, as my worthy friend (Mr. Garrison) has well stated, it has been the means of increasing that prejudice, which before was sufficiently strong against the colored people. What can we think, when statesmen, and even ministers of the Gospel (and which I have heard myself,) in pleading on behalf of the Colonization Society, say, 'The free people of color are a curse in this country, and if you do not expel them, the time will come when they will associate with the slaves—will rise *en masse*, and cut the throats of all the white inhabitants of this country. It is, therefore, necessary to expel them.' Well, now, these sentiments, uttered by the leading men, and coming from the ministers of the Gospel, must exert an influence upon the community at large; and hence they have a tendency to lead them to think that, unless they co-operate with the Colonization Society, and remove the free people of color, either themselves or their children will be massacred by us. But we have taken every means we possibly could, to convince the members of the Colonization Society, that it was not our desire or our intention to go to Africa. How have we expressed it? Why, there is no town in the U. States of America, where they have had liberty of speech and liberty of assembling together, in which they have not passed the most decided resolutions against this Society. This is not all; but they have held State conventions, in order that there might be union among the people in regard to this question, and the State conventions have expressed the same sentiments. But even this is not all; they have held a U. States convention (that is, a meeting of delegates from every State where they have the liberty of holding a convention) in Philadelphia, and this has expressed and reiterated the same sentiment. We have said to them, 'Let us alone.'

Mr. GARRISON here interposed, and said—I will read the resolution passed by that Convention in 1832. They are holding another session at this time. It is this: 'Resolved, That we still solemnly and sincerely protest against any interference, on the part of the American Colonization Society, with the free colored population of the United States, so long as they shall countenance or endeavor to use coercive measures (either directly or indirectly) to colonize us in any place which is not the object of our choice. And we ask them respectfully, as men and as Christians, to cease their unallowable persecutions of a people already sufficiently oppressed; or if, as they profess, they have our welfare and prosperity at heart, to assist us in the object of our choice. Our views and sentiments have long since gone to the world—the wings of the wind have borne our disapprobation of that institution. Time itself cannot erase it. We have dated our opposition from its beginning, and our views are strengthened, by time and circumstances.'

The Rev. N. PAUL resumed.—I will only add one word more, before I sit down, and it is this—the Colonization Society, considered in itself, we do not so much fear. Although it is exerting an influence against us, yet still, as a Society merely, it possesses no power; it cannot absolutely compel us to go to Africa. But what we have ever been afraid of is this, (and according to what has taken place in various parts of the country, our conclusions are but too well founded)—that it will ultimately arrive to this point, that measures will be taken by the Government to compel us to go, whether we are willing not. (Hear, hear.) The legislatures of the several States have expressed their approbation of the objects of the Society. The Institution has likewise memorialized the Government of the United States, and has endeavored to obtain its approbation to help on their efforts. The point to which we are looking is, that if they go on, and succeed in the efforts they are making, we doubt not but that they will ultimately obtain an appropriation of certain sums of money for the removal of the free people of color to Africa. What will follow? If the Government should give money for this purpose, and if there be not a sufficient number of persons found willing to go, coercive means and measures will be adopted by Government to compel us to leave. It is this which we most fear; and if they should succeed, mark what I tell you—it will not be five years from this time before that compulsory enactment will be passed. The colored people are unanimous in their detestation of, and opposition to, this Society; they have been so from its commencement, and will continue so to the end; and if they go to Africa, it will be because they are compelled. (Cheers.)

The Rev. T. Price then said, that the reply was come. It devolves upon me (said the Rev. gentleman) to state a negotiation which has been carried on, during the course of this meeting, and which I do in the presence of the gentleman who, on the part of Mr. Cresson, has conducted it, and who will correct my representation, if it be inaccurate in any point. I received, soon after I entered this place, the following communication from Mr. Cresson:—

Elliott Cresson presents his respects to the Rev. Mr. Price, with his thanks for the offer made after E. C. left the chapel last evening, in order that he may be fairly and fully heard in defense of himself and the American Colonization Society. E. C. proposes the evening of the 14th inst., provided it meets the convenience of the Rev. Mr. Price.

Mr. Cresson presents his respects to the Rev. Mr. Price, with his thanks for the offer made after E. C. left the chapel last evening, in order that he may be fairly and fully heard in defense of himself and the American Colonization Society. E. C. proposes the evening of the 14th inst., provided it meets the convenience of the Rev. Mr. Price.

Mr. Cresson presents his respects to the Rev. Mr. Price, with his thanks for the offer made after E. C. left the chapel last evening, in order that he may be fairly and fully heard in defense of himself and the American Colonization Society. E. C. proposes the evening of the 14th inst., provided it meets the convenience of the Rev. Mr. Price.

Mr. Cresson presents his respects to the Rev. Mr. Price, with his thanks for the offer made after E. C. left the chapel last evening, in order that he may be fairly and fully heard in defense of himself and the American Colonization Society. E. C. proposes the evening of the 14th inst., provided it meets the convenience of the Rev. Mr. Price.

Mr. Cresson presents his respects to the Rev. Mr. Price, with his thanks for the offer made after E. C. left the chapel last evening, in order that he may be fairly and fully heard in defense of himself and the American Colonization Society. E. C. proposes the evening of the 14th inst., provided it meets the convenience of the Rev. Mr. Price.

Mr. Cresson presents his respects to the Rev. Mr. Price, with his thanks for the offer made after E. C. left the chapel last evening, in order that he may be fairly and fully heard in defense of himself and the American Colonization Society. E. C. proposes the evening of the 14th inst., provided it meets the convenience of the Rev. Mr. Price.

Mr. Cresson presents his respects to the Rev. Mr. Price, with his thanks for the offer made after E. C. left the chapel last evening, in order that he may be fairly and fully heard in defense of himself and the American Colonization Society. E. C. proposes the evening of the 14th inst., provided it meets the convenience of the Rev. Mr. Price.

Mr. Cresson presents his respects to the Rev. Mr. Price, with his thanks for the offer made after E. C. left the chapel last evening, in order that he may be fairly and fully heard in defense of himself and the American Colonization Society. E. C. proposes the evening of the 14th inst., provided it meets the convenience of the Rev. Mr. Price.

Mr. Cresson presents his respects to the Rev. Mr. Price, with his thanks for the offer made after E. C. left the chapel last evening, in order that he may be fairly and fully heard in defense of himself and the American Colonization Society. E. C. proposes the evening of the 14th inst., provided it meets the convenience of the Rev. Mr. Price.

Mr. Cresson presents his respects to the Rev. Mr. Price, with his thanks for the offer made after E. C. left the chapel last evening, in order that he may be fairly and fully heard in defense of himself and the American Colonization Society. E. C. proposes the evening of the 14th inst., provided it meets the convenience of the Rev. Mr. Price.

Mr. Cresson presents his respects to the Rev. Mr. Price, with his thanks for the offer made after E. C. left the chapel last evening, in order that he may be fairly and fully heard in defense of himself and the American Colonization Society. E. C. proposes the evening of the 14th inst., provided it meets the convenience of the Rev. Mr. Price.

Mr. Cresson presents his respects to the Rev. Mr. Price, with his thanks for the offer made after E. C. left the chapel last evening, in order that he may be fairly and fully heard in defense of himself and the American Colonization Society. E. C. proposes the evening of the 14th inst., provided it meets the convenience of the Rev. Mr. Price.

Mr. Cresson presents his respects to the Rev. Mr. Price, with his thanks for the offer made after E. C. left the chapel last evening, in order that he may be fairly and fully heard in defense of himself and the American Colonization Society. E. C. proposes the evening of the 14th inst., provided it meets the convenience of the Rev. Mr. Price.

Mr. Cresson presents his respects to the Rev. Mr. Price, with his thanks for the offer made after E. C. left the chapel last evening, in order that he

to have it for the purpose of delivering an exposition of his own case. Now, with my present views of the Colonization Society, I could no more grant the use of this place for the delivery of a lecture advocating its interests, than I could for the publication of any other views, or the advocacy of any other system, however reprehensible it might be. I should have been happy, in past times, to have seen any discussion, in this place, between an advocate for abolition and an advocate of the West Indian system; but I would never have given the use of the place for the delivery of a lecture by a pro-slavery man. On the same principle, I feel constrained to refuse its use for the delivery of a lecture by Mr. Cresson, who has declined it for a discussion. If my statement be not correct, the gentleman who has conducted the negotiation will state to the meeting any point in which I am inaccurate.

The Gentleman referred to, said the statement was perfectly correct.

The Rev. T. PRICE resumed. I think the meeting should be distinctly informed on this point, in order that there may be no misapprehension in future. Before I sit down, I would submit for your adoption a resolution. I should not do justice to my own feelings, and to the conviction of my judgment, if I did not propose something of this sort. I have admitted, with extreme reluctance, the convictions which at present possess my mind. There was a time, when I regarded the Colonization Society with feelings of admiration, and with thankfulness to God. I esteemed it as the dawn of better days for the sons of Africa. I beheld it as the germ of a system more comprehensive than itself, which should embrace not merely one portion of the American colored population, but whose ample fold should enclose all the section of the family of Africa included in the United States. Subsequent examination has served to satisfy my mind, that the system is based on an unrighteous and detestable principle, and that in its proceedings, and in the influence which it exerts upon all classes of American society, whether white, or black, or colored, it must indicate by its fruits the nature of its origin, and must add strongly to the amount of that sorrow which sin has created in our world. I formerly wrote on behalf of the Society, but I shall now feel bound to employ all my energies in opposition to it. I am sorry to observe that in the present number of the *Baptist Magazine* there has been some communication inserted from Mr. Cresson. I shall feel bound, as a member of that denomination, to put a paper in the next number, correcting, as far as I am able, its numerous misrepresentations (cheers). The resolution which I have to propose is this—Resolved, That this meeting, having attentively listened to the statements of Mr. Garrison, in support of the following propositions: namely, 1. The American Colonization Society was conceived, perfected, and is principally managed, by those who retain a portion of their own countrymen as slaves and property. 2. Its avowed and exclusive object is, the colonization of the free people of color in Africa, or some other place. 3. It is the active, invertebrate, uncompromising enemy of immediate abolition, and deprecates the liberation of the slaves, except on condition of their being simultaneously transported to Africa. 4. It maintains that the possessors of slaves, in the southern States, are not such from choice but necessity; and that of course they are not, under present circumstances, blameworthy for holding millions of human beings in servile bondage. 5. Its tendency is, to increase the value of the slaves, to confirm the power of the oppressors, and to injure the free colored population, by whom it is held in abhorrence wherever they possess liberty of speech and the means of intelligence. 6. It is influenced by fear, selfishness, and prejudice, and neither calls for any change of conduct on the part of the nation, nor has in itself any principle of reform. 7. Its mode of civilizing Africa is preposterous and cruel, and calculated rather to retard than promote the moral and spiritual improvement of her benighted children—this meeting is of opinion that he has fully established their truth by evidence drawn from the Reports and other publications of the American Colonization Society; and therefore most earnestly entreats all the friends of civil and religious liberty to withhold their sanction and assistance from the said Society. I feel (continued the Rev. gentleman) that, as we are bound to contribute of our pecuniary resources for the relief of our own bondsmen, who have been most cruelly held in servitude, we are equally bound, by every principle of duty, to attempt to arrest the progress of any person, who, under such representations as have been made to the British public by Mr. Cresson, seeks to secure its assistance on behalf of so unrighteous and cruel a system. Had the American Colonization Society been what its agent has represented it to be, I, for one, should gladly have beheld the most munificent donations made to its funds; but when it sustains such a character as its own publications attach to it, I cannot endure, for one moment, that the anti-slavery feeling of this country should be so misled as to be made the means of sustaining in America a system which, under God, it has demolished in the West Indies. (Cheers.)

Mr. BALL seconded the resolution, which was put by the Chairman, and carried, one hand only being held up against it.

Mr. THOMPSON then rose, and said:—There is yet another resolution, which I think we are bound to pass before we separate, and I will do myself the honor of submitting it for the unanimous adoption of this assembly. I will simply state, that I think we are imperatively called upon to offer to Mr. Wm. Lloyd Garrison our most cordial thanks for his luminous and fearless exposure of the pernicious designs and operations of the American Colonization Society. It is our duty, as lovers of universal liberty—as we desire to see the western hemisphere purged from its foulest stain, the curse of slavery—it is our duty, as those who are waiting to rejoice in the speedy and total overthrow of slavery in our own colonies, to strengthen the hands and cheer the heart of Mr. Garrison, by giving him our most unequivocal confidence, and our most cordial and zealous support (applause). We cannot too highly estimate the dauntless energy and disinterested devotion of the gentleman now be-

fore us. When we remember that only three years ago, he stood almost alone in the United States as the advocate of the principles he now professes; that, at that period, even the friends of emancipation were kept back from openly supporting him, by a fear that they should be called upon to sacrifice reputation, and connexions, and prospects in life; and that thus circumstanced he braved all consequences, and solemnly resolved, before his country and his God, to live upon bread and water, rather than forego the honor of being the champion of the injured and oppressed, and that he has thus far nobly and untiringly pursued his high object—we shall, I am sure, be prepared not only to estimate, in our judgment, the value of his services, but to receive him into our most confidence, as a man deserving our warmest affection, and most unequivocal thanks (cheers). He has fully demonstrated the fiend-like design of the American Colonization Society. He has shown that its object is not the civilization of Africa—not the humanization of her wild inhabitants—but the annihilation of that connecting link between the free and enslaved population of the United States, which is constituted by the free people of color, lest, happily, the electric shock of freedom should be conveyed to the two millions of their wretched slaves; and, from the condition of brutes, they should spring up into the loftiness and dignity of immortal beings (applause). What is the pretext of the Colonization Society for the course it is pursuing? It is, that there exists a prejudice too strong for humanity, legislation, and religion, to overcome. And shall this doctrine be preached in England, from whose shores a Morrison went forth to grapple single-handed with the prejudices of China? Shall this doctrine be preached to the people of England, who sent forth a Henry Martyn, freighted with their prayers and their blessings, to wage war with the prejudice of India? Shall this doctrine be preached in England, who has her missionaries amongst the cannibals of New Zealand and the Caffres of South Africa? No. It may be cherished by miscreant Americans, but can never be received by a Christian-minded Briton (applause). It is an impious doctrine. It is opposed to that faith which removes mountains. It defies the omnipotence of God. It libels that everlasting gospel which is to triumph over all the prejudices and superstitions of men, and all the abominations that defile the earth. If the influence which is now exerted to banish the men of color from America, were directed with equal energy, in a Christian spirit, to grapple with this prejudice, who is there who does not believe that Heaven would smile upon and bless such an effort? and, in seventeen years, instead of having to show a small colony on the coast of Africa, which, when described by its most partial friends, is contemptible in comparison with what might be achieved at home, they might point to prejudice and slavery expiring together, and call upon us to hail the dawning of a day of jubilee for two millions of slaves (cheers). Mr. Garrison recently related to me an anecdote, which I think strikingly illustrates the injustice and unreasonableness of calling upon the colored people of America to seek a dwelling-place on the shores of Africa, and of asserting that America is not the home of the black. Mr. Garrison was present at a conversation upon this subject, which took place under the roof of a highly respectable colored gentleman; who, after listening to the argument for some time, at last said, “I can trace my ancestors to that faith which removes mountains. It defies the omnipotence of God. It libels that everlasting gospel which is to triumph over all the prejudices and superstitions of men, and all the abominations that defile the earth. If the influence which is now exerted to banish the men of color from America, were directed with equal energy, in a Christian spirit, to grapple with this prejudice, who is there who does not believe that Heaven would smile upon and bless such an effort? and, in seventeen years, instead of having to show a small colony on the coast of Africa, which, when described by its most partial friends, is contemptible in comparison with what might be achieved at home, they might point to prejudice and slavery expiring together, and call upon us to hail the dawning of a day of jubilee for two millions of slaves (cheers). Mr. Garrison recently related to me an anecdote, which I think strikingly illustrates the injustice and unreasonableness of calling upon the colored people of America to seek a dwelling-place on the shores of Africa, and of asserting that America is not the home of the black. Mr. Garrison was present at a conversation upon this subject, which took place under the roof of a highly respectable colored gentleman; who, after listening to the argument for some time, at last said, “I can trace my ancestors to that faith which removes mountains. It defies the omnipotence of God. It libels that everlasting gospel which is to triumph over all the prejudices and superstitions of men, and all the abominations that defile the earth. If the influence which is now exerted to banish the men of color from America, were directed with equal energy, in a Christian spirit, to grapple with this prejudice, who is there who does not believe that Heaven would smile upon and bless such an effort? and, in seventeen years, instead of having to show a small colony on the coast of Africa, which, when described by its most partial friends, is contemptible in comparison with what might be achieved at home, they might point to prejudice and slavery expiring together, and call upon us to hail the dawning of a day of jubilee for two millions of slaves (cheers). Mr. Garrison recently related to me an anecdote, which I think strikingly illustrates the injustice and unreasonableness of calling upon the colored people of America to seek a dwelling-place on the shores of Africa, and of asserting that America is not the home of the black. Mr. Garrison was present at a conversation upon this subject, which took place under the roof of a highly respectable colored gentleman; who, after listening to the argument for some time, at last said, “I can trace my ancestors to that faith which removes mountains. It defies the omnipotence of God. It libels that everlasting gospel which is to triumph over all the prejudices and superstitions of men, and all the abominations that defile the earth. If the influence which is now exerted to banish the men of color from America, were directed with equal energy, in a Christian spirit, to grapple with this prejudice, who is there who does not believe that Heaven would smile upon and bless such an effort? and, in seventeen years, instead of having to show a small colony on the coast of Africa, which, when described by its most partial friends, is contemptible in comparison with what might be achieved at home, they might point to prejudice and slavery expiring together, and call upon us to hail the dawning of a day of jubilee for two millions of slaves (cheers). Mr. Garrison recently related to me an anecdote, which I think strikingly illustrates the injustice and unreasonableness of calling upon the colored people of America to seek a dwelling-place on the shores of Africa, and of asserting that America is not the home of the black. Mr. Garrison was present at a conversation upon this subject, which took place under the roof of a highly respectable colored gentleman; who, after listening to the argument for some time, at last said, “I can trace my ancestors to that faith which removes mountains. It defies the omnipotence of God. It libels that everlasting gospel which is to triumph over all the prejudices and superstitions of men, and all the abominations that defile the earth. If the influence which is now exerted to banish the men of color from America, were directed with equal energy, in a Christian spirit, to grapple with this prejudice, who is there who does not believe that Heaven would smile upon and bless such an effort? and, in seventeen years, instead of having to show a small colony on the coast of Africa, which, when described by its most partial friends, is contemptible in comparison with what might be achieved at home, they might point to prejudice and slavery expiring together, and call upon us to hail the dawning of a day of jubilee for two millions of slaves (cheers). Mr. Garrison recently related to me an anecdote, which I think strikingly illustrates the injustice and unreasonableness of calling upon the colored people of America to seek a dwelling-place on the shores of Africa, and of asserting that America is not the home of the black. Mr. Garrison was present at a conversation upon this subject, which took place under the roof of a highly respectable colored gentleman; who, after listening to the argument for some time, at last said, “I can trace my ancestors to that faith which removes mountains. It defies the omnipotence of God. It libels that everlasting gospel which is to triumph over all the prejudices and superstitions of men, and all the abominations that defile the earth. If the influence which is now exerted to banish the men of color from America, were directed with equal energy, in a Christian spirit, to grapple with this prejudice, who is there who does not believe that Heaven would smile upon and bless such an effort? and, in seventeen years, instead of having to show a small colony on the coast of Africa, which, when described by its most partial friends, is contemptible in comparison with what might be achieved at home, they might point to prejudice and slavery expiring together, and call upon us to hail the dawning of a day of jubilee for two millions of slaves (cheers). Mr. Garrison recently related to me an anecdote, which I think strikingly illustrates the injustice and unreasonableness of calling upon the colored people of America to seek a dwelling-place on the shores of Africa, and of asserting that America is not the home of the black. Mr. Garrison was present at a conversation upon this subject, which took place under the roof of a highly respectable colored gentleman; who, after listening to the argument for some time, at last said, “I can trace my ancestors to that faith which removes mountains. It defies the omnipotence of God. It libels that everlasting gospel which is to triumph over all the prejudices and superstitions of men, and all the abominations that defile the earth. If the influence which is now exerted to banish the men of color from America, were directed with equal energy, in a Christian spirit, to grapple with this prejudice, who is there who does not believe that Heaven would smile upon and bless such an effort? and, in seventeen years, instead of having to show a small colony on the coast of Africa, which, when described by its most partial friends, is contemptible in comparison with what might be achieved at home, they might point to prejudice and slavery expiring together, and call upon us to hail the dawning of a day of jubilee for two millions of slaves (cheers). Mr. Garrison recently related to me an anecdote, which I think strikingly illustrates the injustice and unreasonableness of calling upon the colored people of America to seek a dwelling-place on the shores of Africa, and of asserting that America is not the home of the black. Mr. Garrison was present at a conversation upon this subject, which took place under the roof of a highly respectable colored gentleman; who, after listening to the argument for some time, at last said, “I can trace my ancestors to that faith which removes mountains. It defies the omnipotence of God. It libels that everlasting gospel which is to triumph over all the prejudices and superstitions of men, and all the abominations that defile the earth. If the influence which is now exerted to banish the men of color from America, were directed with equal energy, in a Christian spirit, to grapple with this prejudice, who is there who does not believe that Heaven would smile upon and bless such an effort? and, in seventeen years, instead of having to show a small colony on the coast of Africa, which, when described by its most partial friends, is contemptible in comparison with what might be achieved at home, they might point to prejudice and slavery expiring together, and call upon us to hail the dawning of a day of jubilee for two millions of slaves (cheers). Mr. Garrison recently related to me an anecdote, which I think strikingly illustrates the injustice and unreasonableness of calling upon the colored people of America to seek a dwelling-place on the shores of Africa, and of asserting that America is not the home of the black. Mr. Garrison was present at a conversation upon this subject, which took place under the roof of a highly respectable colored gentleman; who, after listening to the argument for some time, at last said, “I can trace my ancestors to that faith which removes mountains. It defies the omnipotence of God. It libels that everlasting gospel which is to triumph over all the prejudices and superstitions of men, and all the abominations that defile the earth. If the influence which is now exerted to banish the men of color from America, were directed with equal energy, in a Christian spirit, to grapple with this prejudice, who is there who does not believe that Heaven would smile upon and bless such an effort? and, in seventeen years, instead of having to show a small colony on the coast of Africa, which, when described by its most partial friends, is contemptible in comparison with what might be achieved at home, they might point to prejudice and slavery expiring together, and call upon us to hail the dawning of a day of jubilee for two millions of slaves (cheers). Mr. Garrison recently related to me an anecdote, which I think strikingly illustrates the injustice and unreasonableness of calling upon the colored people of America to seek a dwelling-place on the shores of Africa, and of asserting that America is not the home of the black. Mr. Garrison was present at a conversation upon this subject, which took place under the roof of a highly respectable colored gentleman; who, after listening to the argument for some time, at last said, “I can trace my ancestors to that faith which removes mountains. It defies the omnipotence of God. It libels that everlasting gospel which is to triumph over all the prejudices and superstitions of men, and all the abominations that defile the earth. If the influence which is now exerted to banish the men of color from America, were directed with equal energy, in a Christian spirit, to grapple with this prejudice, who is there who does not believe that Heaven would smile upon and bless such an effort? and, in seventeen years, instead of having to show a small colony on the coast of Africa, which, when described by its most partial friends, is contemptible in comparison with what might be achieved at home, they might point to prejudice and slavery expiring together, and call upon us to hail the dawning of a day of jubilee for two millions of slaves (cheers). Mr. Garrison recently related to me an anecdote, which I think strikingly illustrates the injustice and unreasonableness of calling upon the colored people of America to seek a dwelling-place on the shores of Africa, and of asserting that America is not the home of the black. Mr. Garrison was present at a conversation upon this subject, which took place under the roof of a highly respectable colored gentleman; who, after listening to the argument for some time, at last said, “I can trace my ancestors to that faith which removes mountains. It defies the omnipotence of God. It libels that everlasting gospel which is to triumph over all the prejudices and superstitions of men, and all the abominations that defile the earth. If the influence which is now exerted to banish the men of color from America, were directed with equal energy, in a Christian spirit, to grapple with this prejudice, who is there who does not believe that Heaven would smile upon and bless such an effort? and, in seventeen years, instead of having to show a small colony on the coast of Africa, which, when described by its most partial friends, is contemptible in comparison with what might be achieved at home, they might point to prejudice and slavery expiring together, and call upon us to hail the dawning of a day of jubilee for two millions of slaves (cheers). Mr. Garrison recently related to me an anecdote, which I think strikingly illustrates the injustice and unreasonableness of calling upon the colored people of America to seek a dwelling-place on the shores of Africa, and of asserting that America is not the home of the black. Mr. Garrison was present at a conversation upon this subject, which took place under the roof of a highly respectable colored gentleman; who, after listening to the argument for some time, at last said, “I can trace my ancestors to that faith which removes mountains. It defies the omnipotence of God. It libels that everlasting gospel which is to triumph over all the prejudices and superstitions of men, and all the abominations that defile the earth. If the influence which is now exerted to banish the men of color from America, were directed with equal energy, in a Christian spirit, to grapple with this prejudice, who is there who does not believe that Heaven would smile upon and bless such an effort? and, in seventeen years, instead of having to show a small colony on the coast of Africa, which, when described by its most partial friends, is contemptible in comparison with what might be achieved at home, they might point to prejudice and slavery expiring together, and call upon us to hail the dawning of a day of jubilee for two millions of slaves (cheers). Mr. Garrison recently related to me an anecdote, which I think strikingly illustrates the injustice and unreasonableness of calling upon the colored people of America to seek a dwelling-place on the shores of Africa, and of asserting that America is not the home of the black. Mr. Garrison was present at a conversation upon this subject, which took place under the roof of a highly respectable colored gentleman; who, after listening to the argument for some time, at last said, “I can trace my ancestors to that faith which removes mountains. It defies the omnipotence of God. It libels that everlasting gospel which is to triumph over all the prejudices and superstitions of men, and all the abominations that defile the earth. If the influence which is now exerted to banish the men of color from America, were directed with equal energy, in a Christian spirit, to grapple with this prejudice, who is there who does not believe that Heaven would smile upon and bless such an effort? and, in seventeen years, instead of having to show a small colony on the coast of Africa, which, when described by its most partial friends, is contemptible in comparison with what might be achieved at home, they might point to prejudice and slavery expiring together, and call upon us to hail the dawning of a day of jubilee for two millions of slaves (cheers). Mr. Garrison recently related to me an anecdote, which I think strikingly illustrates the injustice and unreasonableness of calling upon the colored people of America to seek a dwelling-place on the shores of Africa, and of asserting that America is not the home of the black. Mr. Garrison was present at a conversation upon this subject, which took place under the roof of a highly respectable colored gentleman; who, after listening to the argument for some time, at last said, “I can trace my ancestors to that faith which removes mountains. It defies the omnipotence of God. It libels that everlasting gospel which is to triumph over all the prejudices and superstitions of men, and all the abominations that defile the earth. If the influence which is now exerted to banish the men of color from America, were directed with equal energy, in a Christian spirit, to grapple with this prejudice, who is there who does not believe that Heaven would smile upon and bless such an effort? and, in seventeen years, instead of having to show a small colony on the coast of Africa, which, when described by its most partial friends, is contemptible in comparison with what might be achieved at home, they might point to prejudice and slavery expiring together, and call upon us to hail the dawning of a day of jubilee for two millions of slaves (cheers). Mr. Garrison recently related to me an anecdote, which I think strikingly illustrates the injustice and unreasonableness of calling upon the colored people of America to seek a dwelling-place on the shores of Africa, and of asserting that America is not the home of the black. Mr. Garrison was present at a conversation upon this subject, which took place under the roof of a highly respectable colored gentleman; who, after listening to the argument for some time, at last said, “I can trace my ancestors to that faith which removes mountains. It defies the omnipotence of God. It libels that everlasting gospel which is to triumph over all the prejudices and superstitions of men, and all the abominations that defile the earth. If the influence which is now exerted to banish the men of color from America, were directed with equal energy, in a Christian spirit, to grapple with this prejudice, who is there who does not believe that Heaven would smile upon and bless such an effort? and, in seventeen years, instead of having to show a small colony on the coast of Africa, which, when described by its most partial friends, is contemptible in comparison with what might be achieved at home, they might point to prejudice and slavery expiring together, and call upon us to hail the dawning of a day of jubilee for two millions of slaves (cheers). Mr. Garrison recently related to me an anecdote, which I think strikingly illustrates the injustice and unreasonableness of calling upon the colored people of America to seek a dwelling-place on the shores of Africa, and of asserting that America is not the home of the black. Mr. Garrison was present at a conversation upon this subject, which took place under the roof of a highly respectable colored gentleman; who, after listening to the argument for some time, at last said, “I can trace my ancestors to that faith which removes mountains. It defies the omnipotence of God. It libels that everlasting gospel which is to triumph over all the prejudices and superstitions of men, and all the abominations that defile the earth. If the influence which is now exerted to banish the men of color from America, were directed with equal energy, in a Christian spirit, to grapple with this prejudice, who is there who does not believe that Heaven would smile upon and bless such an effort? and, in seventeen years, instead of having to show a small colony on the coast of Africa, which, when described by its most partial friends, is contemptible in comparison with what might be achieved at home, they might point to prejudice and slavery expiring together, and call upon us to hail the dawning of a day of jubilee for two millions of slaves (cheers). Mr. Garrison recently related to me an anecdote, which I think strikingly illustrates the injustice and unreasonableness of calling upon the colored people of America to seek a dwelling-place on the shores of Africa, and of asserting that America is not the home of the black. Mr. Garrison was present at a conversation upon this subject, which took place under the roof of a highly respectable colored gentleman; who, after listening to the argument for some time, at last said, “I can trace my ancestors to that faith which removes mountains. It defies the omnipotence of God. It libels that everlasting gospel which is to triumph over all the prejudices and superstitions of men, and all the abominations that defile the earth. If the influence which is now exerted to banish the men of color from America, were directed with equal energy, in a Christian spirit, to grapple with this prejudice, who is there who does not believe that Heaven would smile upon and bless such an effort? and, in seventeen years, instead of having to show a small colony on the coast of Africa, which, when described by its most partial friends, is contemptible in comparison with what might be achieved at home, they might point to prejudice and slavery expiring together, and call upon us to hail the dawning of a day of jubilee for two millions of slaves (cheers). Mr. Garrison recently related to me an anecdote, which I think strikingly illustrates the injustice and unreasonableness of calling upon the colored people of America to seek a dwelling-place on the shores of Africa, and of asserting that America is not the home of the black. Mr. Garrison was present at a conversation upon this subject, which took place under the roof of a highly respectable colored gentleman; who, after listening to the argument for some time, at last said, “I can trace my ancestors to that faith which removes mountains. It defies the omnipotence of God. It libels that everlasting gospel which is to triumph over all the prejudices and superstitions of men, and all the abominations that defile the earth. If the influence which is now exerted to banish the men of color from America, were directed with equal energy, in a Christian spirit, to grapple with this prejudice, who is there who does not believe that Heaven would smile upon and bless such an effort? and, in seventeen years, instead of having to show a small colony on the coast of Africa, which, when described by its most partial friends, is contemptible in comparison with what might be achieved at home, they might point to prejudice and slavery expiring together, and call upon us to hail the dawning of a day of jubilee for two millions of slaves (cheers). Mr. Garrison recently related to me an anecdote, which I think strikingly illustrates the injustice and unreasonableness of calling upon the colored people of America to seek a dwelling-place on the shores of Africa, and of asserting that America is not the home of the black. Mr. Garrison was present at a conversation upon this subject, which took place under the roof of a highly respectable colored gentleman; who, after listening to the argument for some time, at last said, “I can trace my ancestors to that faith which removes mountains. It defies the omnipotence of God. It libels that everlasting gospel which is to triumph over all the prejudices and superstitions of men, and all the abominations that defile the earth. If the influence which is now exerted to banish the men of color from America, were directed with equal energy, in a Christian spirit, to grapple with this prejudice, who is there who does not believe that Heaven would smile upon and bless such an effort? and, in seventeen years, instead of having to show a small colony on the coast of Africa, which, when described by its most partial friends, is contemptible in comparison with what might be achieved at home, they might point to prejudice and slavery expiring together, and call upon us to hail the dawning of a day of jubilee for two millions of slaves (cheers). Mr. Garrison recently related to me an anecdote, which I think strikingly illustrates the injustice and unreasonableness of calling upon the colored people of America to seek a dwelling-place on the shores of Africa, and of asserting that America is not the home of the black. Mr. Garrison was present at a conversation upon this subject, which took place under the roof of a highly respectable colored gentleman; who, after listening to the argument for some time, at last said, “I can trace my ancestors to that faith which removes mountains. It defies the omnipotence of God. It libels that everlasting gospel which is to triumph over all the prejudices and superstitions of men, and all the abominations that defile the earth. If the influence which is now exerted to banish the men of color from America, were directed with equal energy, in a Christian spirit, to grapple with this prejudice, who is there who does not believe that Heaven would smile upon and bless such an effort? and, in seventeen years, instead of having to show a small colony on the coast of Africa, which, when described by its most partial friends, is contemptible in comparison with what might be achieved at home, they might point to prejudice and slavery expiring together, and call upon us to hail the dawning of a day of jubilee for two millions of slaves (cheers). Mr. Garrison recently related to me an anecdote, which I think strikingly illustrates the injustice and unreasonableness of calling upon the colored people of America to seek a dwelling-place on the shores of Africa, and of asserting that America is not the home of the black. Mr. Garrison was present at a conversation upon this subject, which took place under the roof of a highly respectable colored gentleman; who, after listening to the argument for some time, at last said, “I can trace my ancestors to that faith which removes mountains. It defies the omnipotence

which was read, and its principles discussed, when the same was unanimously adopted, and is as follows:

CONSTITUTION

Of the New-York Anti-Slavery Society.

Whereas our national existence is based on the principle laid down in the Declaration of Independence, "that all mankind are created equal, and that they are endowed by their Creator with certain inalienable rights, among which are life, liberty, and the pursuit of happiness;" and whereas after the lapse of nearly sixty years since the faith and honor of the American people were pledged to this avowal, before Almighty God and the world, one-half part of the nation are held in bondage by their fellow citizens; and whereas slavery is contrary to the principles of natural justice, of our republican form of government, and of our Christian religion, and is greatly hindering the prosperity of the country, while it is endangering the peace, union and liberties of the States; and whereas we believe that no scheme of expatriation, either voluntary or by compulsion, can remove this great and increasing evil; and whereas we believe that it is practicable, by appeals to the consciences, wants, and interests of the people, to awaken a public sentiment throughout the nation, that will be opposed to the continuance of slavery in any part of the Republic, and by effecting the speedy abolition of slavery, prevent a general convolution; and whereas we believe that no one to the oppressed, to our fellow citizens who hold slaves, to posterity and to God, do all that is lawfully in our power to bring about the extinction of slavery, we do hereby agree (with a prayerful reliance on that Being who has made of one blood all nations of men to dwell on all the face of the earth,) to form ourselves into a Society, to be governed by the following

CONSTITUTION.

Article 1. This Society shall be styled the New-York City Anti-Slavery Society.

Article 2. The object of this Society shall be to collect and diffuse information on the character of slavery—to convince our countrymen of its heinous criminality in the sight of God—to show that the duty, safety, and interest of all concerned require its abandonment; and to take all lawful, moral, and religious means to effect a total and immediate abolition of slavery in the United States.

Article 3. This Society shall aim to elevate the character and condition of the people of color, by encouraging their intellectual, moral, and religious improvement, by correcting the prejudices of public opinion, and by endeavoring to obtain for our colored fellow citizens in equality with the whites of civil and religious privileges; but will never countenance the oppressed in vindicating their rights by resorting to physical force.

Article 4. Any person who agrees with the principles of this Constitution, and contributes to the funds, may be a member of the Society, and shall be entitled to vote at its meetings.

The remaining articles regulate the officers and their duties, provide for a meeting on the first Wednesday of October annually, and at other times on the call of the Committee, and prescribe the mode of altering the constitution.

The Society then went into the choice of officers, when the following persons were chosen:

OFFICERS OF THE SOCIETY.

ARTHUR TAPPAN, President.

WILLIAM GREEN, Jr., Vice-President.

JOHN RANKIN, Treasurer.

ELIJAH WRIGHT, Jr., Cor. Secretary.

CHARLES W. DENISON, Rec. Sec.

JOSHUA LEAVITT,

ISAAC T. HOPPER,

ABRAHAM L. COX, M. D. Managers.

Lewis TAPPAN,

WILLIAM GOODELL,

After which, the meeting was adjourned.

ABRAHAM L. COX, Secretary.

[From the N. Y. Journal of Commerce, Sept. 17.]

TESTIMONY OF RESPECT TO THE LATE WM. WILBERFORCE.

At a special meeting of the Board of the Convention for the improvement of the free people of color of these United States, held at 220 Pearl street, on Tuesday evening, August 26, 1833, it was stated by the President that intelligence had arrived of the death of that great and highly distinguished philanthropist, WILLIAM WILBERFORCE, the following resolutions were passed by the Board:

Resolved, That we, the members of the Convention Board, deeply deplored the loss of that humanity and the cause of freedom have sustained, and particularly the African race, in the demise of that excellent, persevering, and untiring friend and advocate of liberty, justice, and disenthralment of fettered man; to wear the usual badge of mourning for thirty days.

Resolved, That this Board do sincerely recommend that our brethren, the people of color, throughout these United States, will show a like testimony of respect.

Resolved, That in our opinion, the different churches of the people of color, ought, by formal sermons or otherwise, to take some method of testifying their feelings on so memorable an occasion.

Resolved, That Messrs. Fraser, Wake, and Fields be a committee to address a letter of condolence to the family of this late distinguished philanthropist, and to forward the same to England by the first convenient opportunity.

WM. HAMILTON, Pres.

JAMES FIELDS, Secretary.

[For the Liberator.]

Mr. EDITOR—Feeling desirous of our being publicly known as a people, I forward a copy of the proceedings of a meeting lately held in New-Bedford, for an insertion in your esteemed journal, the Liberator.

Agreeably to a previous notice, the inhabitants of this town and its vicinity met at the house of Mr. Richard Johnson, to take into consideration the propriety of forming a Society as Auxiliary to the General Convention.

The meeting was called to order by the Rev. Jacob Perry, and Mr. John Briggs was chosen Secretary. The attention of the meeting was then called to an Address offered and read by Wm. P. Powell, which was attentively listened to by all present; after which the Preamble and Constitution were presented and read for the consideration of said meeting, and unanimously adopted. The following gentlemen were chosen officers to govern said Society:

Rev. JACOB PERRY, President.
JACOB JOHNSON, Vice-President.
WM. P. POWELL, Corresponding Secretary.
JOHN BRIGGS, Assistant Secretary.
RICHARD JOHNSON, Treasurer.
EDWARD C. JOHNSON,
DAVID S. FLETCHER,
JOHN BRIGGS, *Investigating Com.*

[For the Liberator.]

TRIBUTE TO WILBERFORCE IN PHILADELPHIA.

At an adjourned meeting of colored citizens of the city and county of Philadelphia, held on Tuesday evening, the 12th inst., to make a demonstration of our regard and gratitude to the memory of that venerable and distinguished Philanthropist, the late WILLIAM WILBERFORCE, Esq.—in consequence of the indisposition of the Chairman, (Mr. Forten,) the meeting was organized by choosing

James McCrummell, President.

Thomas Butler, *Vice Presidents.*
Frederick A. Hinton,
Jno. B. Dupee,
Jacob White, *Secretaries.*

The President opened the meeting in a few pertinent remarks—and the following preamble and resolutions were presented, with a few observations by Mr. F. A. Hinton; and after some highly appropriate remarks from Mr. Robert Purvis, and several other gentlemen, were unanimously adopted:—

Whereas, it has pleased infinite Goodness to remove from mutability this our sincere friend and benefactor—it therefore becomes us, who were a portion of the objects of his solicitude, to pay that tribute of respect and gratitude, which his noble exertions in our behalf would inculcate.

Resolved, In testimony of the foregoing that our 'whole people,' more particularly that portion we represent, be recommended to set apart a day for the special purpose, not only of commemorating the disinterested labors of that great and good man, William Wilberforce, Esq. but the noble and dignified course which he so eminently and availingly advocated,—viz: the glorious cause of Freedom.

Resolved, That a committee of seven persons be appointed to make such arrangements as may be deemed expedient to carry into operation the foregoing resolution—embracing mainly the delivery of an appropriate eulogium. The following gentlemen were appointed:

Mr. Jacob White,
Jos. Cassey,
F. A. Hinton,
Robert Purvis,
Jas. McCrummell,
Abraham Williams, and
Samuel D. Potts.

On motion, Resolved, That the proceedings of this meeting be published in all the papers friendly to the great cause of humanity.

JAS. McCRUMMELL, President.
THO. BUTLER, *V. Presidents.*
FRED. A. HINTON,
JNO. B. DUPREE,
Jacob White, *Secretaries.*

BOSTON,

SATURDAY, OCTOBER 19, 1833.

LOOK INTO THIS MIRROR.

In a formal protest against the Bill for the emancipation of the slaves in the British Colonies, signed by the Duke of Wellington and three other unblushing advocates of slavery, occurs this paragraph:

The example of the United States—a country but thinly peopled in proportion to its extent and fertility, and always in want of hands—has shown that even in more temperate climates the labor of emancipated negroes could not be relied upon for the cultivation of the soil; and that the welfare of society, as well as that of the emancipated negroes themselves, required that they should be removed elsewhere!

It is thus that the American Colonization Society is putting arguments into the mouths of the defenders of West Indian slavery, and obstructing the emancipation of the enslaved Africans throughout the world!—I heard Sir Robert Peel, in his speech against the abolition bill in the House of Commons, exultingly cite the measures of that Society as proving that emancipation was a curse instead of a blessing to the blacks, and that therefore the chains of eight hundred thousand slaves in the colonies should still be fastened upon their bodies! Never did my indignation burn more intensely against that unrighteous combination than at that moment—never did I more earnestly desire to give utterance to my feelings than on that memorable occasion. Many reflecting individuals have clearly perceived that the tendency of the measures and principles of the Colonization Society is to perpetuate slavery in this country; but few, perhaps, have imagined that it is riveting the fetters of millions of victims in other countries. Not only is the Colonization Society popular among the men-stealers of the south, but it is quoted abroad, with fiend-like satisfaction, by the same class of wretches. When the struggle for the emancipation of the slaves belonging to France, Spain, Brazil, Portugal, Denmark, &c. &c. shall come—as come it must—the abolitionists of those countries will be sure to be annoyed, and painfully retarded in their humane struggle, by such quotations as the following, copied from the African Repository, and read by the advocates of despotism:

Our free blacks are notoriously ignorant, degraded and miserable, mentally diseased, broken-spirited, actuated by no motives to honorable exertions, scarcely reached in their debasement by the heavenly light!

Free blacks are a greater nuisance than even slaves themselves!

The free blacks in our country, as a body, are more vicious and degraded than any other which our population embraces!

There is not a State in the Union not at this moment groaning under the evil of this class of persons, a curse and a contagion wherever they reside!

The increase of a free black population among us has been regarded as a greater evil than the increase of the slaves!

Most truly did the venerable Wilberforce and his associates declare of the American Colonization Society, that 'to the destruction of slavery throughout the world, IT IS AN OBSTRUCTION.'

Down with it! Down with it! It combines all that is odious in hypocrisy, or base in falsehood, or despicable in prejudice, or offensive in corruption, or cruel in tyranny, or hateful in persecution, or dreadful in blasphemy. Accursed be its measures and its memory!

COLONIZATION MEETING IN NEW-YORK.

The worshippers of the colonization JUGGERNAUT in New-York city, taking courage from their numerous backers who constituted the late pro-slavery mob, held a public meeting on the evening of the 10th inst. Several distinguished calumniators addressed the audience, which responded to their base sentiments and malignant delineations in thunders of applause!—The Emancipator, in giving a sketch of the proceedings, says—

'But abolitionists themselves, as well as their plan, were severely and continuously denounced by the speakers. Hear them!—'

'Visionary enthusiasts, and reckless incendiaries.'

—Chancellor Walworth.

'Fanatics.'—D. B. Ord.

'Modern fanaticism,'—Wildness of Fanaticism.'

Freelinghysen.

'Fanatical.'—Maxwell.

It was taken for granted that the immediate emancipation proposed, was an emancipation by physical force, notwithstanding the constant disclaimer of every abolitionist from the beginning hitherto. And on the strength of this groundless and false assumption, all the powers of eloquence were employed to extend and deepen the 'public indignation' against the supporters of that doctrine, at a time when it was publicly known that, already, their persons were not safe from threatened assassination and massacre.

If any thing can deserve the epithets of 'firebrand, reckless, and incendiary,' one would think, that such speeches, at such a crisis, deserved that character. Was it not enough that the similar course of Mr. Finley and other colonizationists, had already roused the Marats and Robespierres of our metropolis to acts of outrage, requiring municipal interference, and threatening bloodshed? Must even our Walworths, our Maxwell's, and our Freelinghysens, in the midst of these execrations, repeat the false and injurious aspersions? Is it through ignorance and mis-information? If it be, what can excuse such ignorance? If not, what terms shall be applied to their conduct? We solemnly protest against the course they are pursuing. Should the misguided mob, or the emboldened assassin, be urged on, to the execution of their threats, and our streets be stained with the blood of a Garrison, a Tappan, a Jocelyn, a Wright, or a score or two of their associates, (a consummation, at present more than probable,) on whom, we ask, will a wronged community, and an impartial posterity affix the awful responsibility? We invoke that delicate sense of personal reputation, and that tender solicitude for the 'public peace' at times so conspicuous in our opponents, to a serious pause, and a solemn musing, on these questions.'

THE RIGHT PLACE.

'E.' sometime since in the Boston Recorder, expressed a hope that a National Convention of the friends of African Colonization would be called by the Managers of the Colonization Society, and ventured to suggest that BALTIMORE would be an eligible place for the meeting.' Ay, that is the right spot—where a man cannot denounce the conduct of the domestic slave traders without being thrust into prison by a Court, or almost beaten to death with impunity by the pirates themselves—(vide the cases of Todd and Garrison, Lundy and Woolfolk)—and in a State which makes it a penal offence for a free person of color from other States to settle therein, or for any white citizen to give him employment; which prohibits free blacks from attending any meetings for religious purposes, unless conducted by a white licensed or ordained preacher; and which annually supplies the southern States with fresh victims to fill the places of those who have been starved and scourged to death!!

Such a city and such a State would gladly welcome a national meeting of those 'into whose accounts the subject of emancipation does not enter at all'—whose scheme 'proves one of the greatest securities to enable the master to keep in possession his own property,' and 'augments instead of diminishing the value of the slaves left behind'—who are 'ready to pass censure upon abolition societies'—who 'acknowledge the necessity by which the present continuance of slavery and the rigorous provisions for its maintenance are justified'—who declare that the people of color can never be truly free, intelligent or happy in this country, owing to 'an ordination of Providence, which is no more to be changed than the laws of Nature'—&c. &c.

—ORIGINAL HYMNS FOR SABBATH SCHOOLS.—

This is the title of a very neatly executed little book which has been issued within a few days by Lilly, Wait, Colman & Holden: it occupies ninety-six pages, 24mo. Nearly all the hymns were written expressly for this collection. Among the contributors, we are told in the Preface, are some of high literary rank, whose names would honor any collection of poetry. Simplicity and goodness, and adaptation to the youthful mind, seem to have been aimed at successfully, in the composition of the hymns. The credit of preparing this little volume belongs to Mr. JOHN S. WILLIAMS of this city, whose effusions occupy a large and reputable part of it. We shall give some specimens hereafter.

DEBATE AT BOYLSTON HALL.

This protracted debate on the question,—"Can the Anti-Slavery and Colonization Societies act in union?" terminated on Monday evening. The hall was thronged to overflowing. No attempt was made to show that these rival societies could consistently unite together. The meeting was forcibly addressed by Messrs. Child, Coffin, and Rider of this city, and the Rev. Mr. Perry of Mendon—all in favor of immediate abolition, and opposed to the Colonization Society, the advocates of which society wisely hid their diminished heads.

WILBERFORCE.—A tribute of respect to the memory of this good man was paid by the colored inhabitants of this city on Tuesday last—before whom a funeral eulogium, well stored with biographical and historical facts, was pronounced by Mr. JOHN T. HILTON. It is pleasing to see the people of color in other places, publicly manifesting their grief for the loss of their great benefactor.

ANTI-SLAVERY ADDRESS.

The address which is to be delivered in the Rev. Mr. Pickett's meeting-house, in Reading, to-morrow (Sabbath) evening, by Mr. Horace P. Wakefield, we are confident will amply repay an attendance. Much to our regret, absence from this State will prevent our being present as a listener.

ANTI-COLONIZATION MEETING IN LONDON.

A principal part of our paper, to-day, is occupied with the proceedings of an anti-colonization meeting held in London. The speeches of the Rev. Nathaniel Paul and George Thompson, Esq. are particularly recommended to the attention of our readers.

ANTI-SLAVERY ADDRESS.

The address which is to be delivered in the Rev. Mr. Pickett's meeting-house, in Reading, to-morrow (Sabbath) evening, by Mr. Horace P. Wakefield, we are confident will amply repay an attendance. Much to our regret, absence from this State will prevent our being present as a listener.

ANTI-COLONIZATION MEETING IN LONDON.

A principal part of our paper, to-day, is occupied with the proceedings of an anti-colonization meeting held in London. The speeches of the Rev. Nathaniel Paul and George Thompson, Esq. are particularly recommended to the attention of our readers.

ANTI-SLAVERY ADDRESS.

The address which is to be delivered in the Rev. Mr. Pickett's meeting-house, in Reading, to-morrow (Sabbath) evening, by Mr. Horace P. Wakefield, we are confident will amply repay an attendance. Much to our regret, absence from this State will prevent our being present as a listener.

[For the Liberator.]

N. YORK ANTI-SLAVERY SOCIETY.

Mr. EDITOR:—Being in New-York last week, my feelings were deeply interested in the establishment of the proposed Anti-Slavery Society in that city. A more disgraceful scene could scarcely have been exhibited. The meeting was called on the evening of Oct. 2. On the morning of that day, two most inflammatory and atrocious pieces, one in the Courier & Enquirer, written by that ruffian Webb, who went from New-York to Washington expressly to assault or murder Duff Green—and the others in the paper published by Solomon Lang, nearly all whose knowledge consists in knowing the way to put beef and wine into his mouth. Infamous handbills, inviting a riot, were also placarded about the city. The friends of immediate emancipation alone, were invited to the meeting; but those two papers denounced the Anti-Slavery Society as *fanatics, firebrands, incendiaries, evangelicals, &c.*, and called upon all persons to go to the meeting, and put them down. The consequence was, the friends assembled in another place, and adopted their Constitution. But the facts connected with this case are truly alarming to our liberties. Probably 3000 persons assembled together in the street before the appointed place of meeting; a genuine drunken, infuriated mob of blackguards of every species, some with good clothes, and the major part of the very sweepings of the city; but all of them combining the most notorious Sabbath-breakers, infidels, gamblers, and profligates in New-York. Of those who burst into the session room of the Chatham-street Chapel, there was not one sober man in the whole gang of rioters. The shouting, screaming and cursing for Tappan and Garrison defied all belief; and only prove how men are led captive by the Devil; when there was among the whole mob, probably not 10 persons who could have given the least account of the cause of their

LITERARY.

THE SEASONS.

SPRING.

The soft green grass is growing,
O'er meadow and o'er dale;
The silvery founts are flowing
Upon the verdant vale;
The pale snow-drop is springing,
To greet the glowing sun;
The primrose sweet is flinging
Perfume the fields among;
The trees are in the blossom,
The birds are in their song;
As spring upon the bosom
So spring upon the bosom
Of nature's borne along.

So the dawn of human life
Doth green and verdant spring;
It doth little ween the strife
That after years will bring;
Like the snow-drop, it is fair,
And like the primrose sweet;
But its innocence can't scare
The blight from its retreat.

SUMMER.

The full ripe corn is bending
In waves of golden light;
The new-mown hay is sending
Its sweets upon the night;
The breeze is softly sighing,
To cool the parched flowers;
The rain, to see them dying,
Weeps forth its gentle showers;
The merry fish are playing
Down yon crystal stream;
And night from day is straying,
As twilight gives its gleam.

And thus manhood in its prime,
Is full, and ripe, and strong,
And scarcely dreams that time,
Can do its beauty wrong;

Like the merry fish we play,
Adown the stream of life;

And we rock not of the day
That gathers what is ripe.

AUTUMN.

The flowers all are fading,
Their sweets are rifled now;
And night sends forth her shading,
Along the mountain brow;
The bee hath ceased its winging,
To flowers at early morn;
The birds have ceased their singing,
And silent wait the dawn;
The harvest now is gathered,
Protected from the clime;

The leaves are seared, and withered,
That late shone in their prime.

Thus when fourscore years are gone,
O'er the frail life of man,

Time sits heavy on his throne,

As near his brow we scan;

Like the Autumn leaf that falls,

When winds the branches wave;

Like night shadows, day light palls;

Like all—he finds a grave.

WINTER.

The snow is on the mountain,
The frost is on the vale,
The ice hangs o'er the fountain,
The storm rides on the gale,
The earth is bared and naked,
The air is cold and drear,

The sky with snow-clouds flaked,

And dense foul fogs appear—

The sun shines not so brightly

Through the dark murky skies,

The nights grow longer nightly,

And thus the Winter dies.

Thus falls man, his season past,
The blight hath ta'en his bloom;

Summer gone, the Autumn blast

Consigns him to the tomb;

Then the Winter, cold and drear,

With pestilential breath,

Blows upon his silent bier,

And whispers—*This is Death!*

BY MRS. CHILD.

The subject is the painting, by Vanderlyn, of Maro, seated amid the ruins of Carthage.

Pillars are fallen at thy feet,
Fanes quiver in the air,
A prostrate city is thy seat,—
And thou alone art there.

No change comes o'er thy noble brow,
Though ruin is around thee;
Thine eye beam burns as proudly now,
As when the laurel crowned thee.

It cannot bend thy lofty soul
Though friends and fame depart;
The ear of Fate may o'er thee roll,
Nor crush thy Roman heart.

And Genius hath electric power,
Which earth can never tame;
Bright suns may sear, and dark clouds lower,
Its flush is still the same.

The dreams we loved in early life,
May melt like mist away;

High thoughts may seem, 'mid passion's strife,
Like Carthage in decay.

And proud hopes in the human heart
May be to ruin hurled,
Like mouldering monuments of art
Heaped on a sleeping world.

Yet there is something will not die,
Where life hath once been fair;
Some towering thoughts still rear on high,
Some Roman lingers there!

LINES BY THE LAKE SIDE.

BY BISHOP DOANE.

This placid lake, my gentle girl,
Be emblem of thy life—
As full of peace and purity,
As free from storm and strife;
No ripple on its tranquil breast
That does not with the day;
No pebble in its darkest depths,
But quivers in its ray.

And see, how every glorious form
And pageant of the skies,
Reflected from its glossy face,
A mirror's image lies,
So be thy spirit, ever pure,
To God, to virtue given!

And thought, and word, and action, bear
The imagery of Heaven!

MISCELLANEOUS.

[From Frazer's English Magazine.]

THE EXTRAORDINARY SLEEPER.

Samuel Chilton, an inhabitant of the village of Tisbury, near Bath, was a laborer of robust habit of body, though not corpulent, and had reached the 25th year of his age. When apparently in perfect health, he fell into a profound sleep on the 13th May, 1694, and every method which was tried to rouse him, proved unsuccessful. His mother ascribed his conduct to sullenness of temper, and dreading that he would die of hunger, placed within his reach bread and cheese and small beer; and though no person ever saw him eat or drink during a whole month, yet the food set before him was daily consumed. At the end of a month he rose of his own accord, put on his clothes, and resumed his usual labor in the field. After the lapse of nearly two years, namely, on the 6th of April, 1696, he was again overtaken with excessive sleep. He was now bled, blistered, cupped and scarified, and the most irritating medicines applied externally, but they were unable to rouse or even irritate him, and during a whole fortnight, he was never seen to open his eyes. He ate, however, as before, of the food that was placed near him, and performed the other functions which were required; but no person ever saw any of those acts, though he was sometimes found fast asleep with his mouth full of food. In this condition he lay ten weeks. A singular change in his constitution now took place. He lost entirely the power of eating; his jaws were set, and his teeth so closely clenched, that every attempt to force open his mouth with instruments failed. Having accidentally observed an opening in his teeth, made by the action of the tobacco pipe, and usual with most great smokers, they succeeded in pouring some tent wine into his throat through a quill. During forty-six days, he subsisted on about three pints or two quarts of tent. At the end of seventeen weeks, viz. about the 7th of August, he awoke, dressed himself, and walked about the room, being perfectly unconscious of having slept more than one night. Nothing, indeed, could make him believe he had slept so long, till upon going to the fields he saw crops of barley and oats ready for the sickle, which he remembered were only sown when he last visited them. Although his flesh was somewhat diminished by so long a fast, yet he was said to look brisker than he had ever done before. He felt no inconvenience whatever from his long confinement, and he had not the smallest recollection of any thing that had happened. He accordingly entered again upon his rural occupations, and continued to enjoy good health until the morning of the 17th of August, 1697, when he experienced a coldness and shivering in his back; and after vomiting once or twice, fell into his former state of somnolency.

Dr. William Oliver, to whom we owe the preservation of these remarkable facts, happened to be at Bath, and hearing of so singular a case, set out on the 23d of August to inquire into its history. On his arrival at Tisbury, he found Chilton asleep, with bread and cheese and a cup of beer placed on a stool within his reach. His pulse was regular, though a little too strong, and his respiration free. He was in a 'breathing sweat' with an agreeable warmth over his body. Dr. Oliver bawled into his ears, pulled his shoulders, pinched his nose and mouth together; but notwithstanding this rude treatment, he evinced no indications of sensibility. Impressed with the belief that the whole was 'a cheat,' Dr. Oliver lifted up his eye-lids and found the eye-balls drawn up under his eye-brows, and perfectly motionless. He held a phial containing spirit of salammonium under one nostril a considerable time; but though the Doctor could not bear it a moment under his own nose without making his eyes water, the sleeping patient was insensible to its pungency. The ammoniacal spirit was then thrown up his nostrils, to the amount of about half an ounce; but though it was 'as strong almost as fire itself,' it only made the patient's eyelids shiver and tremble. Thus baffled in every attempt to rouse him, our ruthless Doctor crammed the same nostril with the powder of white bell-bore; and finding this equally inactive, he was perfectly convinced that no impostor could have remained insensible to such applications, and that Chilton was really overpowered with sleep. In the state in which Dr. Oliver left him, various gentlemen from Bath went to see him; but his mother would not permit the repetition of any experiments. On the second of September, Mr. Woolmer, an experienced apothecary, went to see him, and finding his pulse pretty high, he took 14 ounces of blood from his arm; but neither the opening of the vein, nor during the flow of the blood, did he make the smallest movement.

In consequence of his mother removing to another house, Chilton was carried down stairs in a fit of somnolency. His head accidentally struck against a stone, and received such a severe blow, that it was much cut; but he gave no indications whatever of having felt the blow. Dr. Oliver again visited him in his new house, and after trying again some of his former stimulents, he saw a gentleman who accompanied him, run a large pin into the arm of Chilton, to the very bone, without his being sensible of it. During the whole of this long fit he was never seen to eat or drink, though generally once a day, or sometimes once in two days, the food that stood by him disappeared. Such was the condition of our patient until the 19th of November, when his mother having heard a noise, ran up to his room and found him eating. Upon asking him how he was, he replied, 'Very well, thank God.' She then asked him whether he liked bread and butter or bread and cheese best? He answered bread and cheese. She immediately left the room to convey the agreeable intelligence to his brother; but on their return to the bed room, they found him as fast asleep as ever, and incapable of being roused by any of the means which they applied. From this time his sleep seems to have been less profound; for though he continued in a state of somnolency till the end of January, or the beginning of February, yet he seemed to hear when they called him by his name; and though he was incapable of returning any answer, yet they considered him as sensible to what was said. His eyes were less closely shut, and frequent tremors were seen in his eyelids. About the beginning of February, Chilton awoke in perfect health, having no recollection whatever of anything that had happened to him during his long sleep. The only complaint that he made was, that the cold pinched him more than usual. He returned accordingly to his labors in the field, and so far as we can learn, he was not again attacked with this singular disease.

PREJUDICE AGAINST PEOPLE OF COLOR. Mr. Hamilton, author of the new work on 'Men and Manners in America,' relates the following:

Chancing one day at the ordinary at Bunker's to sit next an English merchant from St. Domingo, in the course of conversation, he mentioned the following circumstances—The son of a Haytian General, high in the favor of Boyer, recently accompanied him to New-York, which he came to visit for pleasure and instruction. This young man, although a mulatto, was pleasing in manner, and with more intelligence than is usually to be met with in a country in which education is so defective. At home he had been accustomed to receive all the deference due to his rank, and when he arrived in New-York, it was with high anticipations of the pleasure that awaited him in a city so opulent and enlightened. On landing he enquired for the best hotel, and directed his baggage to be conveyed there. He was rudely refused admittance, and tried several others with similar result. At length he was forced to take up his abode in a miserable lodging-house kept by a negro woman. The pride of the young Haytian, (who, sooth to say, was something of a dandy, and made an imposing display of gold chains and brooches,) was sadly galled by this; and the experience of every hour tended further to confirm the conviction that, in this country, he was regarded as a degraded being, with whom the meanest white man would hold it disgraceful to associate. In the evening he went to the theatre and tendered his money to the box-keeper. It was tossed back to him, with a disdainful intimation, that the place for persons of his color was the upper gallery. On the following morning, my countryman, who had frequently been a guest at the table of his father, paid him a visit. He found the young Haytian in despair. All his dreams of pleasure were gone, and he returned to his native Island by the first conveyance, to visit the United States no more.

be instrumental in making such laws without the commission of sin. And as such laws are morally wrong, they never can be politically right, or beneficial, or expedient. While Jehovah lives, righteousness, and that alone will exalt a nation; sin in any form, and especially if sanctioned by law will be a reproach, and a nuisance to any people. That this is plainly and strongly the case with the traffic in ardent spirit, and that the laws which authorise it are morally wrong, and in their influence opposed to the will of God is manifest from the following considerations, viz.

I. Ardent spirit is a poison, and the drinking of it is not needful, or beneficial to man. Even the moderate use of it is positively hurtful; and is a violation of the laws of health, and of life. Of course no man has a natural right to furnish it; or to wish for laws which shall authorise him to do it. And no man acquainted with the subject can be instrumental in making laws which shall authorise others to do it, even in a savage state, without guilt. Such laws would legalize sin, and violate the law of God.

II. No man acquires a right to make such laws by entering into society; and no body of men by the establishment of civil government. The only legitimate object of government is to protect, and to benefit the community. It has no right, any more than individuals, to injure that community; or to pass laws which authorise others to do it. And if it does, it is bound by obligations which he can never throw off, in whatever situation or capacity he may act, to honor God, and do the greatest good of which he is capable to mankind. In no case has he a right to injure others or be instrumental in making laws which will authorise them to do it. It would be having a right to do wrong, which carries on its face evidence of falsehood.

III. The authorising of men by law to traffic in ardent spirit as a drink, is inconsistent with the temperance of the community. Temperance is the moderate and proper use of things beneficial, and it is abstinence from things hurtful. Ardent spirit being one of the hurtful things, temperance with regard to this, is abstinence, perpetual, entire, universal abstinence. But by authorizing men to sell it, and professing to do this for the public good, legislators declare that to buy and drink it is right, and useful. This is not only false, but promotes intemperance. To use a thing which is in its nature hurtful is intemperance, no less really than to use a beneficial thing to excess; and is often more injurious; especially when the use of it, as in the case of ardent spirit, even in small quantities, tends to a constant increase. To teach the doctrine, then, by legislation, that it is right to drink it, in any quantity, is to promote intemperance; to inculcate a doctrine which tends to form intemperate appetites, and which lies at the foundation of a great portion of all the drunkenness in the world. It does immense injury in another way, by increasing the difficulty of convincing men that to drink ardent spirit, or to furnish it to be drunk by others, is sin. Many see no difference between what is legal, and what is right. With them, the standard of right and wrong is human law. If a thing is legal and they wish to do it, they take it for granted that it is right. Show that it dishonors God, and destroys men, and is therefore wrong, they meet you with the fact that it is legal, and therefore conclude that it is right; and thus they ward off the conviction, which they would otherwise feel, of its enormous wickedness and guilt. They tell you that it is allowed by law; that they have gotten a license and paid for it; that this is a land of liberty; and begin to clamor about their rights to increase the taxes, demoralize the character, destroy the health, shorten the lives, and ruin the souls of men; or else, which is more common, contend, in opposition to facts, that their business does not do this. If it did, say they, 'legislators would not license it. They know what is right, and as they have made laws, authorizing it, and as they expressly say, for the public good, it is right, legally and morally right, for us to continue to sell it,—all its consequences,' which they acknowledge are tremendous, 'and all that temperance people say to the contrary notwithstanding.' This, were legislators right in authorising the traffic, would be true; and it would present a barrier to the triumph of Temperance, which would be absolutely and forever impregnated; and it would roll the burning current of desolation and death over man to all future generations. And the fact that legislators, as well as ruin-sellers and rum-drinkers act as if it were right, and as if the public good required that some men should continue the traffic, presents one of the greatest obstacles to the progress of the Temperance Reform. It prevents in the minds of thousands, the conviction of the demoralizing character, the deadly effects, the enormous injustice, the gross oppression, the high-handed immorality, and the tremendous guilt of that desolating traffic. Were it not for the ramparts which legislation has thrown around it, the pressure of public indignation, as light and virtue increase, and facts are developed, would sweep it away; or sink it into the abyss from which its fires, smoke, and stench, would no more escape to annoy and desolate the earth.

IV. Laws which authorise the licensing of men to traffic in ardent spirit, violate the first principles of political economy, and are highly injurious to the wealth of a nation. (To be continued.)

'Let us gird on the whole armor of God; and by our conduct, show the men of this world that far, very far different is our aim and our object from theirs. Let us raise high the standard of Christian action, for the time to labor in the vineyard of our Lord and Master is short. It has long enough been said of Christians, "what do they more than others?" Let this no longer be uttered. And while we feel the importance of living above this fading, perishing world, let us labor to impress this belief upon those around us.'

[From M'Dowell's Journal.]

LICENTIENESS.

Much is said about abandoned females—prodigies—women—they are the degraded ones—they are the destroyers of youth. Are they the only ones? Who are their companions in crime? Where are their instigators to entrap the unwary and innocent victim? They are men, received and carelessly in the society of virtuous females, while their poor victims are spurned from the same society as too polluted to breathe the same air. Blush, ye self-styled virtuous females, and ye professed followers of Jesus, tremble under the awful weight of responsibility and guilt which is attached to you, and for which you will have to answer at the bar of God, for countenancing, and thus becoming accessory to crime. This is the present state of society. Let it be changed, and changed at once. Let every virtuous female be wise, and prove that she is so, by spurning from her society both sexes, guilty of the same crime. Think you, if all the male sex who are in the habit of visiting the abodes of secret wickedness, were shut out of respectable society, these houses of infamy would be so crowded with visitors? No—wickedness would hide its head, and multitudes of those erring guilty sisters would necessarily return to virtue and respectability. Why are thieves, dishonest persons, perjurers &c. not received into society? Because their conduct is disapproved of. Why then are adulterers and fornicators received? Evidently because their conduct is not disapproved of. How is it that these classes are treated so differently through the latter are equally or more guilty than the former? It is because the standard of the people is wrong. It is *public opinion*, and not moral character that influences them. If public opinion should become corrupt in regard to females, then they would be received into society, and we should have the principles and practice of France, followed in America. Are not Christians guilty in this respect too, by taking public opinion as their standard, and not the word of God?

Christian men—are you willing to treat your sex who are guilty, as the females do theirs?

Christian women—are you ready to lift up a standard against this abomination and exclude from your society those men who are guilty of it? The followers of Christ must wage an offensive warfare against in every form, or his kingdom will never come. Will you do it? Woe unto them who are at ease in Zion.

I should like to see Female Moral Societies, spread all over our land, which shall adopt the following among other articles of their Constitution:

Article 1st. All who join this society pledge themselves to disown all men who are guilty of visiting houses of ill fame, by excluding them from their society.

Art 2d. The names of all such persons shall be obtained as far as practicable, a register kept, and copies given to each member of the society.

I do not know of any plan which I think would effect so much, by the way of prevention, as forming such societies. I wish some of your numerous female correspondents who feel so much, and only 'grieve that they cannot do no more,' would undertake, it once, and form societies wherever they are, and let us have a general society in New York, which shall furnish a list of names to every auxiliary which shall desire it.'

CALEB S. CHURCH,

LADIES' & GENTLEMEN'S HAIR CUTTER,

WOULD respectfully inform the inhabitants of Lowell, that he has taken the shop recently occupied by Laban Turner, where he will be happy to wait on those, who may favor him with a call.